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SELECTED PARAGRAPHS.

In Manus Tuas.

My field I cannot till;
O Lord, I give it Thee,
From stone and weed, from evil seed,
To make it free.

My heart I cannot keep;
O Lord, I give it Thee;
From stain and spot, from sinful blot,
O make it free.

My life I cannot guide;
O Lord, I give it Thee;
From selfish aim, for duty's claim,
Make Thou it free.

My soul I cannot still.
O Lord, I give it Thee;
With heavenly balm, with holy calm,
Lord, make it free.

R. M.

What The Bible Says About Missionaries.

1. The Eden promise of Christ's final victory over the evil one. Gen. 3:15.

2. The promise to Abraham that in his seed should all nations be blessed. Gen. 12:3; Gen. 22:18; Gal. 3:8; Acts 3:25.

3. Promises to David that the heathen and the uttermost parts of the earth shall be given to his Son. Ps. 2:7; Ps. 72:11-17, and the Missionary Psalm, 67.

4. The prophecies of Messiah's universal reign. Isa. 9:6,7; Isa. 11:10; 60: 3-5 and 9-10; Dan. 7.13, 14,27; Zech. 14:9.

5. The parting command of Christ to disciple all nations. Matt. 28:18-20 Acts 1:8.

6. The obedience and the successes of the early church. Acts 8:4; 10:45; 13:2-4 and 47-49; Acts 19:10.

7. The universal need and adaptability of the gospel. Rom. 1:19, 23; Rom. 3:20-24; Rom. 10:12-15; Eph. 3:5-9.

8. The final triumph. Rev. 5:6-10, 13; Rev. 7:9, 10; 21:1-5; 1 Cor. 15:24, 25.

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Let every member of the church say, "*I will either go myself as a missionary, or I will give what I can toward the support of some one else, who shall be my substitute in the mission field.*"

Share The Blessings.

Here is a story from Japan which should do us all good: A poor man, who is a Christian, has to work all day away from home. He has put up the following notice on the door of his house: "I am a Christian, and if any one likes to go in and read my Good Book while I am out, they may. The Buddhist priests need not come here. I do not want them anymore." People go into his house and read his Bible. Would that we had more of that natural, child-

like desire to have others share in the blessings which we enjoy that this poor Japanese has.—*Selected.*

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A heathen man said to a missionary, "There must be something in your religion to make you come all the way out here to tell us of it. I would not go so far to tell you of mine."

The English Language.

At a meeting of natives of India recently held in Calcutta a striking exhibition was given of the wide prevalence of the English language. Out of a thousand representatives of the various families of the human race there present many tongues were represented, such as Hindi, Hindustani, Panjabi, Tamil, etc.; but the one and only tongue which was the common vehicle of communication, and in which they could make themselves intelligible, was the *English tongue*, the language inseparably connected with the English Bible; the language of the world's predominant missions.—*The Missionary Review of the World.*

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"The most costly book in the world is declared to be a Hebrew Bible now in the Vatican. In the year 1512 it is said that Pope Julius II. refused to sell this Hebrew Bible for its weight in gold, which would amount to $103,000. This is the greatest price ever offered for a book."—Frank A. Clark, in *The National Magazine.*

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The Tsar of Russia, at his personal expense, established in St. Petersburg a school for infants, to commemorate the birth of his daughter, the Grand Duchess Olga. The school is placed under the patronage of the Tsarina. Some of the statutes of the school are of vital interest to the Jews. It admits (1st) children of both sexes without distinction of creed; (2nd) provides that children of orthodox faith shall receive instruction from representatives of their religion; (3rd) provides that children not of the orthodox faith shall fulfill their religious duties conformably with the prescriptious of their respective creeds.—*Jewish Chronicle*

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Dr. Faries, of the Wei Hein Hospital, West Shantung, gives the following interesting incident: "In conversing with my preacher in the hospital, I find he was convinced of the truth by reading Christ's genealogy in Luke, 'being the Son of God,' in contrast with Confucian genealogies. This is the first conversion by the genealogies I have ever heard of."

THE MOUNTAIN WHITES OF THE SOUTH.

REV. DAVID MACDILL, D. D.

THE people about whom I am asked to write, designated as above, constitute a considerable portion of our southern population. It is estimated, by men the best qualified to judge, that this class embraces a million of people. They are found mainly in mountainous regions and other infertile parts of Kentucky, Tennessee, North Carolina, West Virginia, Georgia, and other southern states.

It has been shown beyond reasonable doubt that they are of Scotch-Irish and Scotch descent. This fact is indicated by the names current among them—Jackson, Clay, Calhoun, Harrison, Boone, Henry, Montgomery, Madison, Monroe, McKee, McNeil McClung, McIntosh,

McLeod, McDowell, Patton, Pressly, &c. But notwithstanding their honorable descent, the intellectual and moral condition of these people is deplorable. They have been without schools and churches for generations, and the inevitable result has been ignorance, irreligion and barbarism. Any other race placed in the same circumstances would have sunk in the intellectual and moral scale, just as the Scotch-Irish have done in the mountainous regions of the South. The untoward condition of the people is largely owing to the institution of slavery. Very many of the Scotch-Irish who settled in the South were either too conscientious or too poor to purchase slaves. Hence they were led, indeed were almost forced, to abandon the more fertile lands and betake themselves to the mountain lands and forests. There they endeavored to secure the necessaries of life by hunting and small farming. For a time they perhaps could obtain employment and wages from their slave-holding neighbors. But, in the course of time, all or nearly all manual labor was performed in the richer regions by slaves. The poor mountaineers became still poorer and poorer. They belonged to the class whom the slaves called "pore white folks" and "pore white trash"; and they became more and more a distinct class, a class separated from society and mankind in general. The children grew up without school education, or much education of any kind.

The result was that illiteracy, irreligion and various forms of immorality became almost universal. Crimes of violence became quite common among them. One thing that Scotch-Irishmen may be counted on as likely to do, when necessary, is to fight, and they often fight to kill. The temperance cause did not make much progress among them. They continued their drinking, as did the Scotch-Irish in Pennsylvania, who raised a row because of the whisky tax levied in the time of Washington. The mountaineers of the South are even to this day said to be fond of *mountain dew*, i. e., *illicit whisky*.

In illustration of the darkness and barbarism to some extent prevalent among this class of people, the following statement is made: The writer was informed in the year 1849, by Judge Bridges, of Danville, Ky., that, some time previous to the above date, on the establishment of a new county in a mountainous region, he was appointed to organize the court, impanel a grand jury and perform other duties. On the appointed day, immediately before the organization of the court, nine marriages took place among the logs and trees, near the log house in which the court was to be held. The brides and bridegrooms had been living for years as husbands and wives without marriage. They were parents, and some of them were grandparents. The reason why they had the marriage ceremony now performed was that they were afraid of being indicted by the grand jury.

The very appearance of these people was and is different from that of the rest of the population. As the writer saw them before the late civil war, any one of them appearing in an ordinary Kentucky town, by his clothing, complexion, hair, gait, and an indescribable something, would at once be recognized as an inhabitant from "the Knobs." I conclude this statement with a few remarks:

1. Let not any one suppose that the mountaineers of the South are the most degraded and the worst of mankind. There is far more degradation and far worse immorality in our large northern cities than among these people.

2. These people are not without praise-worthy qualities. Bravery and

patriotism are hereditary among them; since they are Scotch-Irish, it could hardly be otherwise. During "the late unpleasantness" many of them, especially from North Carolina. Tennessee, Kentucky and West Virginia, were in the Union armies, and by their conduct on the battlefield manifested the qualities of a brave, patriotic, liberty-loving ancestry.

3. These people are accessible to the gospel. Their souls are just as valuable as those of Hindoos and Chinese, to say the least. The mountain regions of the South constitute a first-rate mission field. It is cause for rejoicing that this fact is being more and more recognized.

WHY AUNT HANNAH DIDN'T HAVE A NEW BONNET.

MRS MARY B. WINGATE, (in Missionary Helper.)

DID I ever tell you why I didn't have no new bunnit? Well 'twas this way. You see Jacob never thought we could afford a Christmas turkey, though I've raised hundreds of 'em. First 'twas payin' for the farm, then buyin' more land, then a wood lot, then a paster, and so on. But I was just determined Flora Maria, bein' our only child, should have an organ and take lessons. Well, she took, and pritty soon she could make that organ go like a top. Jacob and me both was called good singers when we was young, so't peared to come natural to her.

We took so much comfort out of it a-singin' with her, and she coaxed so hard, her pa consented to let her go to the seminary, and we worked harder and went without more'n ever. She'd teach school and earn all she could to help along. They do say she's at the head of her class. She'll graduate in the spring. Flora Maria's smart! We haint wasted no money on *her*. But insisted that, long's our only boy turned out a girl, we must pervide for her as well as ourselves, so he's been puttin' money in the bank.

Well, as I was a sayin'—what was I sayin'? O yes, why I didn't have no new bunnit. Well, you see, I found one of them bunches of fuss and feathers cost a good deal more than a turkey. Mis' James, she showed me one with a dead bird on top.

"No marm," sez I. "I profess to be a christian, and I don't call encouragin' the killin' of birds bein' merciful; besides, you ain't got none big enough for me. I've worn this one five years, and I can wear it longer." I bought a veil and went home and ironed out the strings and made up my mind I'd have a turkey for Christmas, as long as Flora Maria was comin' home with her beau.

Her pa's a good deal disappointed. He wanted her to marry Fred Hinks, whose farm jines ourn, but he ain't smart enough for her.

Just before Christmas pa brought home Mr. Clark's mail. We don't take no paper now'days, and, bein' a good reader, I sot right down and read it. It was the *Christian Herald*, and told all about the sufferin' in Armenia. I don't care for furriners generally, but these were pictured out, and they looked jest like us, only naked and half starved. When I carried the paper home Mis' Clark talked a good deal about them, and said they was goin' to send some money to the relief fund. We're better off'n they are. I read the paper to Jacob. We got quite interested in the relief fund.

"Where's Armenia?" sez he.

"Mis' Clark says it's in Turkey, and

that's in Asia, in what used to be the garden of Eden."

"The old sarpent's alive there yet," sez Jacob.

He couldn't sleep that night. He kep' tossin' an' turnin', and at last sez he:

"I wish't you'd hold your tongue about Armeny. I got 'nough such things when I was a boy, readin' Fox's Book of Martyrs.' 'Taint very sleepy business thinkin' 'bout folks bein' burnt alive, and havin' their eyes bored out, and bein' starved and beaten besides. I'm sure if I could get hold of that old Sultan's neck 't'would do me good to wring it. But we can't help it, so what's the use? It's the Lord's business to pertect and feed them when they're sufferin' for his name's sake; I don't want to hear no more about it. Have you got your new bunnit yet?"

"No, I haven't, Jacob," sez I. "I thought I'd rather save that turkey for Christmas."

"What's the use, Hanner?" sez he; you'd better git your bunnit and let Christmas slide. Pertaters rotted, apples was a dead failure, and what there is won't bring nothin', and wools below zero; and, as if that want 'nough, Flory Maria's ben an fell in love with a student preacher, poor's he can be! when she might have had Fred Hinks on a farm that jines ourn. He'd be good to her if he ain't no scholar, and don't go to meetin'; and t'other one'll be takin' her off to Injy, like's not! All the girl we've got—I wish't he'd ben there 'fore ever she set eyes on him—I do!"

Now when Jacob's r'iled I never say nothin'. His mother said to me the day I was married, "Jacob's all right if you know how to cook him. Some folks don't have no more sense than to drop beef inter biling water and bile it till its tough 'nough to sole shoes with. Let it simmer gently, an' it'll be as tender as can be. Jake's like a mule. He can pull when he's a mind too, but try to drive him and he won't straighten the tugs." His mother had the right of it, so I never try to drive him.

"Well," sez I, "just as you say, Jacob; but if Flora Maria should leave us we might be sorry. Then John's ailin', and I did think of askin' them, but do just as you think best about it. I don't want no new bunnit. I had quite a tussle with the milliner over it the other day. She wanted to sell me an autumn leaf with a rainbow round it, and a dead bird on top. 'No ma'am' sez I. 'I perfess to be a Christian, and the Bible says "Blessed are the merciful," and I don't call that bein' merciful. Besides, if I have a bunnit, it's got to cover my hair, style or no style.' I didn't get it, and I don't want another such a fuss till I am obliged to. You need a new hat, and you can have the money to get it with."

Of course I knew Jacob wouldn't touch the money. He got up, dressed, and went out, slammin' the door behind him. After breakfast and prayers, Jacob sez, real pleasant-like, "I begin to think, Hanner," sez he, "Ive got a sight to be thankful for, after all. Corn was not uncommon good, but I got fifty dollars on that debt I never expected to get, 'n I should'n wonder if Flora Maria'd do better to marry the minister than Fred Hinks, he's such a blockhead. But I don't feel as though I should enjoy that dinner if we don't do any thing for Armeny."

I feel so too; so I sez. "Let's send our turkey to Turkey,"

"It was to be a gobbler," sez he.

"Certain," sez I; "we've got plenty of hens and roosters, while them poor starvin' Christians hain't got even a shelter from the cold. That turkey would choke me if I tried to eat it.

I tell you I worked hard in gettin'

things in applepie order. I swept salt over my rag carpets and rugs, and got out Flora Maria's tidies, and fixed up the lounge and chairs, then I found under the back fence some brakes—ferns, some folks call 'em—the frost hadn't touched, that I pressed to go with the autumn leaves I'd sprinkled rosin over and ironed with a hot iron last fall. They did look handsome.

Jacob went to the cars to meet our company. John's folks didn't come, but Flora Maria and her beau did. When I hugged and kissed her the tears came into his eyes (he's all alone in the world,) and would you believe it, I jest kissed that young man I'd never sot eyes on before. The dinner was good, if I do say it, and when I told'em why we did'nt have no turkey they was real pleased. Flora Maria was writin' a paper on Armeny, and she said she'd go without her gloves, and he said he'd give up a concert he'd meant to take her to, and that made it up to five dollars—cordin' to the paper, 'nough to keep two or three alive all winter.

Then Mr. Freeman, that's Flory Maria's beau, said, "Let's pray for them!" My! didn't we have a prayer meeting! I don't know as I ever prayed for missions before, but I resolved while on my knees to take the missionary magazine and pay my dollar a year regular for missions as long as I lived. We ain't really poor—Jacob and me—only we get to feelin' so sometimes; but raisin' that money for Armeny made us both feel rich.

I could see all day pa was just charmed with Mr. Freeman. He always asked pa's opinion instead of givin' his own, and Flora Maria never seemed to set such a store by us before. We were never thankfuller in our lives than when we sent our thank-offering away that very night to Armeny.

'Twas prayer meetin' night, and Mr. Freeman took right hold and sung and prayed, and my! how it started me! Flora Maria prayed too—a few words low and trembly—but it lifted the whole meetin'.

When Sabbath came Mr. Freeman led the evenin' meetin', and such a meetin'! The reformation spirit was there. Jacob got real revived. He's enjoyed his mind better ever sence we sent that money to Armeny. He subscribed for the church paper, and is growing interested in missions, and we mean to send some money to Injy. I tell you I'm glad every time I put on my bunnit I didn't get a new one.

DEACONESS LIFE.

THE steps of some of our foreign workers have been directed to our great Indian Empire, and the object of our present paper is to discuss how we may best train those offering for service, and when trained, how they may most suitably live. Many thoughtful workers are now asking, "Would it not be for the benefit of the laborers, as well as of the great cause they have at heart, if they could live together in bands, in what is sometimes termed 'community life?'" It will be seen at once that this is a question especially touching the cases of such lady workers as are single or widowed, and we propose to look at it from their point of view.

Zenana societies, Church of England, and others, sent out to India earnest hard-working women, about whom there can be no doubt entertained by any unprejudiced person who sees their work among heathen and Mahommedans, that they are very highly to be commended

for industry, zeal, and self-denial.

The number of hours they are willing to work, the exposure to weather which they cheerfully endure, and the short comings which they often uncomplainingly put up with—not because their respective societies are not most anxious for them to spend enough, and to have good food, but simply because in their own zeal they are unwilling to give sufficient time and thought to servants and table, and unwilling also to shorten interesting conversations with promising pupils in order to insure punctuality at meals—these things are proverbial, and from one point of view are beyond all praise. '*C'est magnifique, mais ce n'est pas la guerre.*'

Those who have impartially watched zenana missionaries in India, cannot but feel sorrow, that, of very much truly admirable work and zeal we should see so little fruit compared with what we almost certainly must see if all were better organized. Yet many earnest Christians entertain great fears of what is called "community life."

Let us briefly mention the possible objections to it and show that there is nothing sufficient to make those fears reasonable, And the first is really only to the mere sound of the name ; people aver that there are tendencies Romeward among ladies living together by rule and order, and wearing any sort of prescribed dress.

We may be permitted to point to a noteworthy instance to the contrary in Mildmay, where there is really "Community Life," but certainly no such tendency ; or to the valuable Deaconesses institution at Tottenham, or to some of the exceedingly useful Lutheran Deaconesses' institutions in Germany.

Again, it has not been unreasonably felt by some that diversities of character as well as wide differences in environment during up-bringing and education, make it difficult, if not impossible, for several women of more or less mature age and established habits, to live happily together. There is some truth in this, but the difficulty must be met by common sense and tact on the part of the head of the house, and no unnatural forcing of people into one line of thought or set of habits should be allowed. Sufficient scope must always be given to individual talent and character.

To unite the members of such a household together, the head must be not merely a Christian woman but a wise and discreet one, who will minister impartially to all and not allow the worship of herself as adviser and friend. This is one of the most fruitful sources of jealousies and heart-burnings in houses where several women live together, and one way of fighting against it is to encourage general conversation on all suitable subjects; and for the head of the community to be too busy herself, and to keep others too busy, except on rare occasions, for "little private talks," which almost invariably degenerate into nothing helpful or useful.

In touching on the advantages of community life we may notice first *the comfort and help of some sort of family life* in a country such as India, and the immense advantages enjoyed by her who has it over her who, on returning day by day from her zenana work, is doomed to solitude, or shut up to the companionship of just one other lady. It does sometimes happen that these two ladies are not exactly congenial in their tastes; and no one knows, who has not tried, how serious a trial this is, and how depressing to the spirits, especially when each is feeling it a duty to strive to "get on happily," to go struggling on through weary weeks against this hopeless incompatibility in companionship. Almost

equally distressing is the case of the very devoted and firmly inseparable friends who have been so fortunate, as they think, to have a choice, and secure each other's company as fellow laborers with no intruders. Let us not needlessly lift any veil! But love is sometimes exacting, and the constant endeavor to please and to be pleased is not always a relaxation after hard work; there is a sense of worry and friction and vexation *with one's self*, and surprise that things could ever be like this: and in short, that state is not all bliss, and it begins to pall. Now in neither state was there really un-Christian conduct, or anything on account of which these unfortunate ladies need have written bitter things against themselves. But they were trying to live unnatural lives, and almost certainly, if the same characters had tried the experiment of living in *communities,* in the one case, incompatibilities would never have been noticed; and in the other, the warm friendship could never have cooled.

In the matter *of table supplies* and *management of all housekeeping* affairs, the benefit will soon be felt. It is proverbially easier to cater for twenty than for two; and no one who understands life in India can question for a moment the immense advantage to health and spirits which will be realized by the tired worker who finds constantly regular and well cooked meals, with such variety as is possible, with tempting little things for the ailing, and with all the worries and trials of servants and provisions taken on to one strong pair of shoulders, without care to anyone else.

Again we may think of the advantages of *keeping up family worship* and *household bible readings*, which cannot exist where there is no family or household. We venture to affirm that two ladies meeting by agreement to pray for special things in their work, is *not* family worship, and neither is the gathering together of heathen and Mohammedan servants to hear a portion of the Word of God, and a short prayer. When a family of workers with their assistants, converts, and pupils, meet together to sing their daily hymns and psalms, and to worship and pray, it is elevating, and strengthening, and helpful, in every way. Why should missionaries be expected to keep strong and to grow in grace with such very scant means of grace as many have? If community life had no other advantage it would have a very grand one in this, that it keeps up regular habits of Bible study, prayer and praise, which is truly and solidly helpful in the devotional life.

(4) Another advantage is, that in this 'banded together' life, ladies are helpful to each other *in resisting worldly influence* and upholding each other against the insidious claims of society and fashion. In India this is very important.

Obedience in community life should be such as is required in a well regulated family, *i. e.*, conformity to the rules laid down for the proper regulation of work, rest, meals, recreation, and devotion, as well as the respect due to the head, whose authority must be applied in her carrying out of the charge entrusted to her, and all should be united as in one sense equal, sharing common meals, common wants, common dress, and above all, a common aim to live not to self, but to God.

We desire for our zenana workers who fear vows no life long vow not to be married, but we do desire to see a very whole-hearted surrender of every thing to the Lord for His work's sake. Single women are required, the unmarried woman that careth for the things of the Lord, that she may be holy both in body and spirit to serve Him without distrac-

tion. Such can often carry on work in hospitals, schools, etc., which the married woman is obliged to abandon, and which to a great extent she ought to abandon if she is rightly to fulfil the holy duties of wife and mother.

Therefore, though we are willing to set aside vows of celibacy, as understood by hard and fast rules which in times past no doubt have been fraught with dangers, we do feel strongly that the kind of woman to do real and lasting work and so be widely owned and blessed of God in her powerful influence as a missionary is, and ever will be, whatever may be said to the contrary, the woman who has taken up zenana work as a solemn trust from God for life, for the sake of which she separates herself from other things.

Let us briefly consider what constituted the deaconess and her work in the early church from the days of the apostles to the 10th or 11th century, when sisterhoods seem to have taken their place. What we understand by a deaconess meant simply a servant of the church, like Phœbe. This office and service was of great use in the church: they included amongst them widows as well as the unmarried, and 40, 50, and 60 years was mentioned as a suitable age for admission. The business of deaconesses was to help women in the time of their baptism, sickness, affliction, or the like, *e.g.*, when adults were immersed they assisted, and became a sort of private catechist to women catechumens; they also assisted in the private ministry of the Word. The Fathers of the 4th Council of Carthage required as a necessary qualification in deaconesses that they shall be persons of such good understanding as to be able to instruct ignorant and rustic women how to make reponses to questions put by the clergy, and how to order their conversation afterwards. Just the kind of work, for instance, of Miss Catchpool, of Narowal, and our village missionaries. Next they were to visit and attend women in sickness and distress, like our medical missionaries, Miss Hewlett and others, are doing, and about which she writes:—"Women workers among the sick women and children of this benighted country need more than they can tell you of your loving sympathy and prayers. For the mystery of iniquity and the mystery of pain are constantly pressing on the mind. A Christian woman's tender heart is wrung by the continual sight of suffering in its most aggravated form, and of sin stamped in and on the character and even features of hundreds and thousands of young women and girls, and mere children, who might be so fair and happy.

The never-ceasing sight and sound of what sin has wrought of physical and moral degradation would be too sad and depressing to bear; but there is (thank God) a bright side to the picture. There is hope—nay certainty—that some have been drawn "out of the horrible pit and the miry clay."

It was also decided that a deaconess should wear a dress which is at once simple and distinctive. On the point of "a distinctive dress" we are ourselves fully persuaded, and we refer any demurrers to the life of that great woman Catherine Booth, in which she takes up the subject. In India it must be modified, no doubt. But its advantages are very great indeed. Even in India, we do not always wear our "sola topis" (sun hat,) but our one form of simple dress is a protest against the often absurd worldly fashions, in these days of wearisome and never ending changes. The dress of a deaconess involves no particular thought when once arranged. It is economical. It is suitable for any occasion or place where

a missionary need be found, for work, church, a friendly call, a little outing with fellow-workers, a funeral, a wedding, a quiet dinner— all can be attended by the deaconess as she is, without the troublesome question, "what shall I wear?" Again the dress is most thoroughly appreciated by the natives of India, and most candid friends have voted it very suitable on every account.

We are of opinion that communities should be as much as possible families of lady-workers, modelled, as far as possible, on the idea of family life. Such a community-house must have rules, of course, but there should also be as much happy freedom as is compatible with regularity in all things.

When Mrs. Pennefather, of Mildmay, was applied to, regarding the rules of her Deaconesses' Home, she replied, she had never had any published rules for the Deaconess House or work, as her object had been to keep it as home-like as possible. Yet no one who has visited Mildmay, and felt refreshed by the order and peace which reign there, could doubt but that in spirit and in the very highest sense, rules were kept.

Fliedner, in Germany, worked out this problem for us with most satisfactory results, *i. e.*, the right relation of womanly gifts and service to the Kingdom of God. Her training, her help, would otherwise be poor, irregular, uneconomical.

His system gloried in the Word of God, to educate Christian women for the service of Christian love; prayer their life rule.

Deaconesses mostly contributed towards their own maintenance according as their means allowed; none received any payment, no vows were taken, only a promise made to fulfill their duties obediently and diligently. The life would include work arranged for at suitable hours, and according to the exigencies of climate and customs of those the deaconessse work among; Bible reading, private prayer and meditation; attendance in church and at holy communion; private study and preparation for work; pleasant meals with animated conversation, only checked if it becomes unprofitable, or the least uncharitable, doing everything, and using even social faculties for God's glory; a time in the day, however short of perfect freedom; a bright hour of recreation and the well earned and not curtailed hours of sleep and rest, never so sweet as when the labor has been for Him, Who Himself gives the rest.

We claim that this scheme is worthy of the consideration of those who have it in their power to make a larger and more authoritative organization, which will include and not exclude individual effort and the hitherto successful isolated worker.

A SISTER, S. S. H.
A WIFE, G. G.

Service for the King, London, England.

A WORLD PILGRIMAGE.

JOHN HENRY BARROWS, D. D. (From the Interior.)

* * * I have seen many Egyptian villages. The Nile rolls beside them, the palm-trees tower above them stately and fruitful, and around them are the fields, as Dean Stanley said, "unutterably green." But each mud village where the fellahen, men, women and children, swarm like ants, is a spectacle

of dirt; dirt on hands and faces and feet, dirt in the air, dirt in the home. The theory that the religion of Islam with its required ablutions makes people physically clean is not supported by facts. The condemnation of Mohammedanism is found in the condition of its wretched toiling millions. Palaces and mud huts make the picture of Egyptian Islam, with a few black tents of Bedouin hovering on the edge of the desert. One can not imagine these poor people continuing the vile and wretched conditions of their lives after having received into their minds and hearts the enfranchisement of the Christian gospel. That gospel inspires self-reverence and lifts men out of the dirt in which the Egyptian finds it so pleasant to lie down. In the great school of the American Mission here in Cairo the children are taught to be clean. Of the two hundred girls in the school more than sixty are boarders, and we saw the rooms where they live. Scrupulously neat and orderly they all were. As Miss Kyle showed us their sleeping-rooms, dining-rooms, reception-room and kitchen I felt that we did not need any other evidence of a pure Christianity so far as our religion comes in contrast with Mohammedanism, and the corrupted forms of the old

HOUSEHOLD PETS IN EGYPT.

church of Egypt. These girls are taught to take care of their rooms, beds, clothes, persons, food. Girls have been taken out of the school by their mothers, because they were obliged to comb their hair every day, the mothers insisting that once a week was enough!

We have seen and learned a great deal of the noble missionary and educational work which for forty years has been carried on by the United Presbyterian church in Egypt. The large Mission House near Shepheard's Hotel has been a second home to us, and we have had refreshing Christian fellowship in the Christian Endeavor society, prayer-meetings, and other services of the mission and in conference with Dr. and Mrs. Watson, Dr. and Mrs. Harvey, and Mrs. John Giffen, the Rev. J. P. White and Mrs. White, Miss Smith, Miss Thompson, and others. Last Sabbath evening we attended the Christian Endeavor prayer-meeting, at which seven nationalities were represented. Following this was the evening service at which I preached There are often, during the season, which extends from Christmas to Easter, as many as fifteen hundred American visitors at one time in Cairo. All of these would do well to become personally acquainted with the effective Christian work done at the American Mission. It reminds me, in its thoroughness and comprehensiveness of our own church's missionary activities in Bierut and the mountains of Lebanon, which I had the pleasure of seeing in 1874. Thanks to the presence and power of the British government in Egypt there have been no interruptions nor disturbances of the Christian labor, which now extends its blessings from the Delta as far south as the Assouan There have been anxieties. Mohammedan fanaticism slumbers in Egypt. The Moslems sympathize with the Sultan and the other murderers of the Armenian Christians. But I thank God that no such cloud hangs over the Nile, as that which I saw darkening the Bosphorus.

No words that my pen can write will ever adequately praise the faith, wisdom, courage and self-sacrifice of those American missionaries and missionary-teachers, those able and devoted evangelists, and those scholarly ministers whom we saw in Constantinople, and who felt that their position and work were insecure so long as the jealous powers of Europe continue to act with such inhuman indifference and cruel selfishness. The chatterings of one or two literary idiots and the hired mendacities of one or two newspaper correspondents are universally abominated by all well-informed European residents of Constantinople, official and non-official. No ambassador ventures to defend Turkey, and every representative of the Powers in Constantinople would laugh over any apologies for the utterly corrupted Ottoman government. In the midst of such a state of affairs as now exists, the American missionaries and teachers have been carrying on their multiplied labors with constant fidelity. As in Turkey, Syria and Egypt, we have seen America represented by unselfish Christian scholars, physicians, scientists, explorers and missionaries, while other nations are represented by merchants and soldiers. We have felt a noble pride, and our English friends on board the "Midnight Sun" have shared with us the feeling that the great Republic stands for things higher than military conquest or profitable trade.

I have sometimes regretted that Presbyterians and Congregationalists have withdrawn from all missionary work in Jerusalem, leaving the field to the English church. That church is doing good service through its medical mission and

in other ways, but in my judgment nothing is quite so good in the Turkish Empire as the American spirit, with its courage and its emancipating power.

Church Extension.—Parsonages.

The year is drawing to a close, and congregations are thinking of their contributions to the missions of the church. And the Boards, also, are thinking about the contributions. They cannot well help thinking about them, for the members are reminded of them in a rather painful way. There are missions and missionaries who, in a still more painful way, are reminded of them. When one is depending on a small salary, and week follows week after the time of payment comes, and no letter from the treasurer of the Board is received, the missionary thinks of a good many things. He looks around him and thinks. He thinks of the Board, and thinks. He thinks of the congregations all over the church, and thinks. The members of the mission see the work on their church advancing steadily according to the contract, and yet no letter comes. They think of the contractor and what is back of him, and think. Time runs on—it runs so quickly now—and they receive the official notice, and they think, and wait. Then they write again, and think and wait.

The mission meets in the dingy room. It is not far from the saloon; they smell the hated odors of the saloon as they enter the stairway, And they think, "If we only had a church, ever so little, only our own." Then they write: "What is the possibility of getting help from the Board to build a church?" And they wait and think, "If only there were funds so that we could get a church!" And they think of all the congregations in the church, and think, "if—

A missionary who has waited for his salary and thought about his landlord, visited a brother who lives in a parsonage built by the aid of the Women's Board, and when he came home he wrote: "Now I want to ask if I could receive a loan from the Women's Board, or some other source, on similar terms, making annual payment, at small interest, to enable me to secure a home here, if the congregation will take hold of it? I desire to save paying rent and being subject to moving. Property is very low now, and I think it would be as easy for me to pay $75 or $100 a year as to rent."

What do you think? He is a good man, a faithful missionary; all who know him honor him. What do you think should be written to him? Will you help me to write it?

Let me tell you of two parsonages. Last summer, after the Omaha convention, Dr. Owens and I visited some of the mission fields. We left the Union Pacific railroad at Kimball, near the western end of Nebraska, and took a stage northward. This was to examine some places which the Boards have been urged to enter and begin mission work. We stopped first at Harrisburg, 25 miles from Kimball; then at Gering, on the North Platte, 25 miles further north. Then 65 miles brought us to Alliance, and we became guests in the parsonage, enjoying the generous hospitality of Rev. Mr. Golden and his good wife. It is a little brick house on the lot adjoining the church. When it was built it seemed quite a good house in that town, then all of wooden houses. Now it is seen to be too low for the best comfort, and, if practicable, it will be raised a little. Alliance is a good town, on the railroad, but in that belt of little rainfall. There is now public water, but there is only a well on the parsonage lot, a deep well. No one can draw water from the well to water the ground, and therefore the only thing

growing there is the Russian thistle. So in the church yard alongside. There must be water put in as soon as the season permits, that both lots may be as green and beautiful as water makes the ground there. But what a pleasant home we found there! And they think of the Women's Board.

A drive of sixty-five miles across that desolate country brought us to Rushville, on another railroad, the Elkhorn Valley, and to a parsonage. The Women's Board has been there also, and is thought about. The parsonage is just across the street from the church. It is a well built frame house. The welcome here, also, was warm, and the time was delightfully spent with Brother Maxwell and his good wife. How comfortable the home! Here also there is a well, and also bare ground. That well is too deep, and we said to the trustees, "Go and buy a wind-mill pump, and let these winds that have so little to do pump that water, that this yard, and the church yard, may be made beautiful lawns. We will see about it being paid for." That was right, was it not? And it was right to say to the Alliance trustees, "Have water pipes laid," was it not? But these homes in that far away country, in which good ministers are sure of having a home! Is it not pleasant to think of them as there by the contributions of the sisters of the wives of the missionaries?

And would it not be a good thing to build more of them? Well, yes, I am sure I hear you say.

A. G. WALLACE, Cor. Sec.

Sewickley, Pa., Feb. 6, 1897.

Tenth Thank-Offering.

The time for the "Ingathering" from the fifteen thousand "Tenth Thank-offering" boxes, sent out since last May, is near at hand; some congregations are already planning for their Thank-offering services. Can there be a member, older or younger, of our United Presbyterian church who does not want a share in giving of this "Tenth" offering to "*the Lord who daily loadeth us with benefits.*"

From the appeals which come from the laborers in all our mission fields both in the home and foreign lands, we are assured that "the harvest is plenteous," but the laborers are so few as to be overworked in "bringing in the sheaves." To send out more helpers this coming year, and to give due support to the work assigned the women by the General Assembly—and which we as women of the church have pledged ourselves to carry on there is great need of liberal giving all along the line, both in contributions and Thank-offerings.

When Christians are once brought to realize that with every tick of the clock souls are dying without a knowledge of the Saviour, we *believe they will give liberally*, and from the heart, for the spread of the gospel. Will not pastors, officers of congregational and presbyterial societies, individual Christians, who are already interested in giving to missions, do all they can to interest the uninterested and thus strive to have the treasuries of all our Boards full to overflowing with tithe money, gifts and Thank-offerings and thereby gain a blessing and give a blessing?

Congregations in preparing for the "Ingathering" of Thank-offerings before April 8th should order Thank-offering envelopes in time for distribution the Sabbath previous to the "Ingathering." Many congregations are planning this year to give either the morning or evening Sabbath service for the study of missions, reports of societies, and the giving of the Thank-offering. Programs of services to aid congregations are published as follows: Responsive

Service, (single page), 30c per hundred; The Christian Life, (8 pages with Psalms printed in full and exercise for the Juniors), $1.25 per hundred; The Spirit of the Thank-offering, (the program used at Erie enlarged, 4 pages), 75c per hundred. Boxes and envelopes are free.

Of late Thank-offering boxes for Juniors have been in such demand that the Women's Board, at its last meeting, ordered a supply of boxes specially for use by our boys and girls. In all the Junior organizations of our church there are at least fourteen or fifteen thousand members. If the Junior leaders will only present the cause to the members soon, every Junior will be supplied with a "blessing box" by April 1st, so as to start the work for 1897 and '98 offering promptly. Congregations not already well supplied with boxes for use the coming year should order before the Ingathering of this year's offering, enough to place at least one in every home for use the coming year. It is expected that boxes should last for at least two years. With the Junior boxes will be sent out "An open letter to the Juniors," and a recitation or a leaflet story *free*.

An effort is being made to have the Juniors' offerings reported separately at the Presbyterial meetings, and at the annual convention of the W. G. M. S. congregational societies and Junior treasurers are urged to assist in carrying out this commendable effort.

Send all orders for Thank-offering boxes, envelopes, leaflets, responsive services, etc., to the Thank-offering secretary, MRS. MARY CLOKEY PORTER.

Care of J. J. PORTER & Co.
824 Liberty St., Pittsburgh, Pa.

Conference of Foreign Mission Workers.

A new object lesson in denominational unity along practical lines was the interdenominational conference of representatives of the Boards of Foreign Missions held in the Presbyterian building, 156 Fifth Avenue, New York, Wednesday and Thursday Jan. 13 and 14, followed by a conference of delegates from Women's Boards on Friday, Jan. 15, and a mass meeting in behalf of foreign missions on Friday evening, in Carnegie Hall, with two thousand in attendance.

The men's conference was attended by representatives of twenty-two Protestant denominations of United States and Canada, and delegates from fifteen Women's Boards were present at the women's conference.

The morning session on Friday, in charge of Mrs. A. F. Schauffler, was taken up with instructive papers on "Problems in Women's Work,'" by Miss Abbie B. Child, of Boston, and "Christian Unity through Foreign Missions," by Mrs. G. H. McGrew, of New York; followed by discussion of these topics, and a most helpful "question hour."

In the afternoon the subjects presented were, "The Treasury and Specific Objects," by Mrs. J. T. Gracy, and "What we Expect to be the Outcome of the Conference," by Miss Doremus, followed by discussion and a "question hour." A committee representing five denominations was appointed to arrange for a similiar meeting to be held in the Methodist building, Fifth Ave., New York, second week of January, 1898, in connection with the men's conference.

While all Christian workers are interested in this new advance toward a more systematic and aggressive work for foreign missions, we should earnestly hope and pray that these interdenominational meetings may do much toward hastening the evangelization of the whole world.

MRS. MARY CLOKEY PORTER.

FOREIGN NEWS BUDGET.

MRS. MARY B. REID.

Miss Adelle McMillan gives the following news notes from Alexandria, Egypt:

The Lord's supper was observed here last Sabbath and we had a very precious communion season. The Master truly was present and gave us his blessing. Dr. Watson preached. Quite a large audience listened to the Word, both morning and and afternoon. Three young men united with the church on profession of their faith, and one child was baptized,

English prayer-meeting was begun here a short time ago, which we find very helpful. We use the topics of O. Y. P. C. U. It makes us think of home and unites us with the young people there, and I hope that before long we shall be able to organize a Y. P. C. U. We are not a very large band yet, only six here now and eight or ten of our native members, but there are enough of us to claim the Master's blessing. It means so much to us to be able to have an English meeting here, for part of us do not get much edification from the Arabic services as we can understand only a small part of them yet.

We were very glad to welcome Drs. Lawrence and Watson and Miss Dorcas Teas to our number. They reached Alexandria the 8th of December. You have sent us such a splendid party of new missionaries this last year. I am sure Egypt has great reason for thankfulness.

Miss A. Y. Thompson in her notes from Cairo shows that one is never too old to work for the Master:

Cairo is a great resort for invalids wishing sunshine, as well as for sightseers. There are many, however, who are disappointed in this, for every winter people suffer more or less from colds, sore throat, etc., especially after a shower of rain.

The end of the year brings around the time for collection of statistics and it is interesting to notice the progress. There have been many discouragements in the Bible work, which is under my direction, but again there has been a larger number who have taken an interest in religious things. Three have been received into the church in Cairo, and three who were married have been received into the church in other places where their husbands were church members. One of those in Cairo who professed her faith, is a young blind woman, who was very rebellious when first she lost her sight, but she has now begun to learn to read the raised type, and has become quite reconciled to her lot. Some of the Bible women were exceedingly interested in the meetings, which were conducted by Dr. W. W. White and some of his ideas have been reproduced with a little change in form by these women in their teachings. One of our teachers moved to Benha, on account of her husband's work being there, and the one who has recently taken her place is over seventy years of age.

Miss Grace Brown also writes from Cairo:

It gives me great pleasure to tell you something of the boys in my classes. Indeed some of my happiest moments are spent with these oriental lads. Is it not a blessed privilege for a woman to stand, as I am permitted, before these Coptic and Mohammedan youths who have such notions of womanly propriety and womanly modesty, and teach them the way of eternal life? In my weakness I am realizing more and more the truth of the words "Not by might nor by power, but by my spirit, saith the Lord."

The most of these boys are very bright, and it is their delight to study the English language. Scarcely a day passes but there is a clamor for more English. One will say, "Can you not give us one more hour? and another, "It is so important that we get the English." These and other like questions are strong evidence that the English language may be a medium blessed by the most High for implanting the Christian faith in oriental hearts.

How quickly Egyptian boys take hold of Western methods is illustrated by the little lads in my Sabbath-school class. The most of the little fellows are too small to know anything about reading, but by Kindergarten methods they get the lesson every bit, and commit the golden text. Usually with once showing every little boy can represent the objects of the lesson and tell the story very nicely. I have never seen any American children who were more interested and happy in learning what is taught them than are these little Egyptians, and I consider it a very great privilege to be able to instruct those who may in time become pillars of this nation.

Mrs. E. M. Giffen gives news from Assiout:

The New Year was ushered in by the first rain of the season. We were all very thankful that it lasted but one day.

The latter part of December was unusually warm and some one prophesied that there would be a good deal of sickness. Dr. Henry will be ready for an extra number of patients before long. The contract for a house to be used as a hospital began with the new year, and after a little repairing it will be ready for use. Miss Teas is still in Cairo, but is expected to reach Assiout the first of next week.

Rev. and Mrs. Ibrahim Moosa are in Assiout now. They were called here by the illness of their little granddaughter. The child is much better now. There is talk of the congregation at Koos making out a call for Mr. Moosa before the meeting of Presbytery next month.

The first stones of the foundation of the new church at Assiout were laid yesterday, between showers. We are sorry better accommodations are not being made in it for the women. I believe the only hope is to educate the women so that they will refuse to be put in corners and behind curtains. The men from whom we should expect better things are not much in advance of the others, when it comes to woman's place.

Mrs. A. E. Nichol of Luxor writes:

The people in the northern part of this district have been made excited over the murder of a civil officer by a band of robbers. The officer had been ordered to arrest the leader of the band and went to his house for that purpose. Being refused admittance, the house was entered by force. Not finding the man wanted, the wife and children were roughly treated. For this harsh treatment the robber sought revenge, which eventually resulted in the brutal murder of the officer, and the escape of the band in the great fields of sorghum beyond the mountain south of where the wicked deed was committed. This band has been organized for several years, but the authorities are

now taking strong measures to break it up. The farmers have often to sleep in their fields to protect their crops and cattle from thieves, and one of the elders of our own church can tell of some encounters with robber bands as he was guarding his flocks and crops by night.

A few days since Mr. Nichol met a most interesting character, a Moslem Cadi, who is about twenty-two years of age. Two years ago, after having finished the course of study in the "Al Azhar," the great Moslem University in Cairo, he was appointed judge of his native village. Since then he has come under the influence of the village Sheikh, who is one of our converts, and he has been a regular attendant upon religious meetings. When with any of the native Christians he unites with them in prayer. He has also read the greater part of the New Testament, and is now reading the Messianic prophecies contained in Isaiah. So far as we can tell, this young man seems to be searching after the truth, which we know he will find if he searches with his whole heart.

Recently our people enjoyed a most pleasant communion season. One young man and three young women connected with the church. Three children were also baptized.

India.

Miss Embleton, who has kindly gathered the news items in India, writes from Sialkot:

We are having some delightfully cold weather, much sharper than usual, it seems to me. We have just come in from camp for a few days and find the house very chilly. The man who looks after the garden looks really distressed as he points out the ravages the frosts have made in spite of all his care to save the tender plants. "I spread things over them every night and still they look just as though they had been cooked," he says mournfully. But, oh, how good it is to have these cold, bracing days, so much better than the mild, relaxing climate which prevails in some parts of India, even in winter.

Several of our ladies have responded to the request for items this month. Mrs. Cunningham from Gujranwala writes:

Gujranwala missionaries are scattered over the District this year more than usual. Miss Logan has gone out to Ghakkar to live in the family of the native worker there, in order to acquire a more fluent use of the language and become better acquainted with the natives themselves. Consequently Miss McCullough has taken Miss Murray and gone in another direction. Mr. McConnelee has been spending a few days with Mr. Cunningham in tent. They report the people hard to reach because of the famine. They can think of nothing but food, and care for hearing nothing else talked about.

It is indeed hard for many of them. The other day Ruth told me the girls in her school were not attending well because their parents sent them out by the wells to gather the earth from where the oxen feed. They take this earth home, wash out the grain that the oxen let fall while eating, and so have more for themselves.

Monday, Nov. 23 was a memorable day here. Two little strangers "came to town," Winifred Aladia Porter in the morning and Master Wilbur McConnelee in the evening. Both are well and growing finely.

That Christmas is coming we know from the preparations being made for the annual tree and treat for the children in the Sabbath-school here. Our school is in a flourishing condition, the average attendance being from 170 to 200. During the past year little Sabbath-schools have been started in different villages near here with encouraging success. Miss Logan hopes to start another at Ghakkar during her stay there.

Miss Spencer, of Lyalpur, tells of one of the queer sights which are very commonly seen in our visits to the villages:

I saw a women cut out a pair of *sulthuns*, the full trousers worn by the women of this country, which form the principal article of their dress. Most of the seams in their clothes are straight, so are just torn off, but this was a gored seam; so some other plan was necessary. She had no scissors and how do you suppose she managed? Better than you or I would do with the same tools, I am sure. She held a hoe with her feet, as they do, and cut the seam in that way. It had been first measured off and another woman held the other side of it, and she patiently sawed it off. To sew it up, she took four ravelings of the cloth and twisted them together to make a thread, repeating the process as often as necessary. For a button to fasten the upper garment at the neck, a little round ball of cloth is made and sewed under one corner with loop at the other corner to go over it. There are ways of sewing that Parisian *modistes* even don't know much about.

Mrs. Ballantine writes from Sialkot station:

Since the arrival of Mr. and Mrs. Crowe and Miss Hill, we of the party of '95 are no longer distinguished by the term "New Missionaries," but judging by our knowledge, work, people, etc., neither can we be called very "old." However, we have learned enough in the past year to discover how little we know, and that there is a vast amount to be learned; but such knowledge as has been acquired is being put into use and more is being added as time and opportunity permit. Even we "Mem Sahibs" can hope to make ourselves useful in time, as we learn from practical observation.

Just now as I look out of my window I see a number of native women, wives of some of the senior boys in the Training Institute, (over which Rev. A. B. Caldwell is the efficient Head) seated on mats, and all busy with the work which Mrs. Caldwell superintends. These women come at nine o'clock in the morning every day but Sabbath, bringing with them their books and slates, or their needles and thread, and for hours they are kept busy, as Mrs. Caldwell teaches them to read, write and sew. Once a week she holds a prayer-meeting with them and so by her faithful efforts she is giving these women a practical knowledge of women's work, and fitting them to become efficient helpers to their husbands when they shall have finished their education and gone out to teach others. Mrs. C. also has charge of a Junior Union in which there are fifty or more interesting boys, whose knowledge of the Bible, deportment, and some other things considered would take high rank among like Unions in America.

Mrs. C. also finds many other opportunities of being a *real* missionary in addition to caring for a large house and providing for the wants of a large family.

I wish the people at home could see the 160 boys, in the Training Institute and the hundred or more girls in the Girl's Boarding School. I am sure they would say missions *do* pay, and when we consider that each year many of these boys and girls will be going out to teach others and to do what they can for the uplifting of the multitudes in India, who can measure the influence for good

which is being done in these schools.

Again, while those who have charge of these schools are doing such faithful and efficient work, the itinerating missionaries and our competent M. D's are doing no less faithful work for the Master. All are busy, and each in his or her particular line of work seems to be working with his or her might.

Josephine Martin tells what our party is doing in camp at Siowal:

'I have been with my father, sister, Miss Embleton, and Mr. Ballentine, in camp since November 17th. Mr. Ballentine and I have the same munshi, but, of course, he is a year ahead of me. I am through with the primer and can count to one hundred and write the combination of letters. The Juniors can calculate to what grade I would belong in school. Camp life is very enjoyable in some ways, and in others it is very inconvenient. It is, however, a healthy life, and the missionaries depend much on the strength they gain in camp to carry them through the heat of the summer; but there is little opportunity for idleness in this kind of work. The girls visit two and sometimes three villages a day, besides attending evening service. Then at some time every day, while they are here, the people throng around the tent for medicine. Usually they expect one dose of medicine to cure them, but very often it does not have such an effect. One woman followed us around with her baby, who had sore eyes. When we moved so far that she could not come longer, the girls left some medicine with her to use. We have been moving three times a week, and from three to six miles at a time.

Communion services have been observed every other Sabbath since we came into camp. Papa arranges to be at some central village on these Sabbaths, and the Christians from several villages around come together. We will have communion services here tomorrow.

Last evening, at service, the bans for two weddings were published. It was the third time for one, and today the wedding took place. The girls, Marion and Mame, said the persons married seemed to take things in a very matter-of-fact way, and were both in their every-day clothes and dirt. I don't think any one who has not seen can realize the dirt and filth of these people. It seems to be a matter of morals with them, for a woman who appears in clean attire in public is considered immodest.

Night before last ice formed in the bottom of a bucket a quarter of an inch thick. This will not seem very cold to people at home, but here, when living almost out of doors, it is not very warm.

Mrs. Crowe and Miss Hill have been out to our camp, and while they were with us the most of us tried camel rides. The servants thought it great fun, when they got Mr. Ballentine on, to make the camel trot.

We are going home (Sialkot City) on Monday, to stay until after Christmas, and expect to see several of the missionaries whom I have not yet met.

Doubtless all the readers of the MAGAZINE have seen in the church papers the notice of the death of Miss M. J. McKown, our veteran and blind missionary who entered into rest, Saturday, Jan. 30.

Knowing that the women of the church would like a fuller account of Miss McKown's great work in Egypt than has been given to the world, one of her co-workers in that field has been asked to prepare an article for the MAGAZINE. The story of self-sacrifice, the giving up of all that is dear to the heart of a woman in the earlier years of life, to answer the call from God, a call which she felt ought not to be resisted, can, however, never be told.

For a few years Miss McKown has been spoken of as laid aside from work. This was only partially the case. True, because of blindness, it was best for her to return to the home land, yet up to the last days of her life she never ceased to pray and plan for Egypt, and she worked for Egypt, too, as few others could have done. Missionary societies and friends far and near will miss the neatly written type-writer letters, whose burden was ever something for Egypt or about Egypt, and those letters brought substantial support in one way or another. The mission work in Egypt may truly mourn for this departed one.

Our Indian Mission.

WARM SPRINGS, ORE., Jan. 18th, 1897.

I so much wish some of the friends of our work here could have been with us during our week of prayer services. The attendance was good, considering the condition of the roads, while the interest manifested was very encouraging. While some were absent whom we felt should have been present, no one for a moment doubted the presence of the Holy Spirit. The Lord's Supper was observed at the close, when the church was filled. Three members were added to the church, and a collection for the boards of church taken, amounting to $4.10. I saw some contributing whom I am sure have not had a pound of flour in their houses for many days.

I was so deeply impressed by the testimonies given by the people during our

meetings that I will send some of them to your MAGAZINE for publication. But I first want to say, that we have not the slightest difficulty in getting our Christian Indians, either men or women, to take part in our meetings, both by testifying and leading in prayer, and the appropriateness of their remarks is a constant surprise and pleasure to us. Tesimpt, probably the oldest male member in the congregation, said: "When an Indian has anything he values highly he puts it under his head, for that is the only place of safety he has for it, and so I think that is just where we should keep Jesus. I have heard people say that we think with our heads, and if that is so, by putting Jesus under it and always keeping him there, all our thoughts will be about him and this will keep us from going back to our former sinful ways." An aged widow, whose face constantly beams with heavenly light said: "I have tried to do a little to help on this good work but wish I was able to do far more. O, there is so much sin in us and around us we all need to be busy in doing all the good we possibly can".

In this same line one of our elders told ow he, in company with the lamented elder William Parker and another member of the Warm Springs congregation, had gone years ago to hold a Sabbath service among the Warm Springs Indians who are now located at or near Simnasho mission station. Just before reaching the camp of the Warm Springs on that Sabbath morning, the three got off their horses and kneeling by a pine stump prayed. He said Parker wept and prayed like one talking to a very near friend. Then they went into the tent of the Warm Springs chief where a great many were assembled for play and carousing. One of the three could read a little, and he read a portion of Scripture, after which the others talked about salvation through Jesus the Saviour and prayed. Some of those wild painted, blanketed Indians listened while others hooted and pelted the tent with rocks. Then said he: "We came away feeling sure the Word of God had power and would bring that people to Jesus."

I would like to commend the faith of those Indians to professing Christians who seem to think that "red skins" are not inhabited by immortal spirits, or else the Gospel can never reach them while under such a covering. A woman who had voluntarily appeared before session to confess her sin, of which that court was ignorant, rose in our meetings and said: "I am like that woman who was brought to Jesus. I deserve to be stoned to death for my sins, but I am so glad he gives me a chance to begin a new life. I now promise that I am going to do better and pray that Jesus will help me". Another said: "I want to confess that I have grown cold and careless in religion. I do not feel the love for the Saviour I should, and the reason is to me very plain. It is this: I have not been attending church and prayer-meeting as I should, and I now promise to make a change and do better in the future." A good old man, who is nearly blind, said: "Tell the missionaries not to get discouraged if all do not come to these meetings to hear these good words of the Saviour. Keep right on in your good work, for I know a great many of us are thinking and feeling deeply about what you are telling us."

One said: "I cannot ask any more from God than he is giving me. His goodness to me hides everything else. I have had some trouble, but when I think of the goodness of my Saviour the other is hidden and forgotten. I try to have no enemies, but if any one injures me I do not see it, for God's goodness

to me hides it." A widow of many years, and one who is rarely absent from church, said: "I love to be in these meetings, for I know Jesus is always with us here. I have no wish for the Christmas plays and festivities that some others engage in. A great many people were met just close to my house and played nearly all night, but I did not even look in to see them. I have no ill feelings against these man-meetings, only I take no interest in them, but I do enjoy God's meeting."

One subject was the duty of parents to their children, when Beachkan, our blind interpreter, rose and said: "My father drank whisky and taught me to drink; he led me when a small boy in the bad way and not in God's ways. I know how hard it has been for me to turn and follow the Saviour and how easy to go back to the old way, but I also know for myself that Jesus is faithful to be with and help those who want to follow the good way. I tell you, train little children to the right, teach them when little to come to church, to love and worship the Saviour, and when they get old it will not be hard for them as it is for me."

The memory of these services will remain to encourage and strengthen us for the work many days hence. The saddest thing of all I have to record is the fact that of a score and a half of white people within the sound of our services not a soul of them entered the church except one who was present during the communion services on the Sabbath. Can we blame the Indian for making slow progress with such influences about him? "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes."

J. A. SPEER.

YOUNG PEOPLE'S DEPARTMENT.

Letter From Miss Maria White M. D.

NEW CASTLE, PA.

MY DEAR CHILDREN:—

I have been asked to write you a letter, but somehow it seems hard for me to do so. I miss the bright faces and the expressions of the eyes that so much help me when I talk to the children. I love to talk to children; it always seems that you feel what I tell you so much better than older ones. I have been told that you are going to endow a child's bed in the Jhelum Hospital of India, and that you want to hear about the children who are to occupy it.

I wonder if any of you know what it means to endow a bed. Ask your teacher, or your mother, or someone who can tell you, and then we will talk about it. Perhaps some of you have heard it said that the fathers and mothers of India don't love their children, but I think this must be a mistake. I think that the parents all love their children very much, and the boys are always loved by every one, but the dear little girls are not always so welcome. It makes the father very angry if God gives him only little girls and he often compels the mother to kill her little girl baby, though she loves it very much. But if there are two or three boys, a little daughter and sister is very welcome. A little native Mohammedan boy told me that he was praying that God and the prophet would send him a little sister. The sister came, and then what a rejoicing.

In India they call the children such

odd names, just to suit their feelings when the babies first come to them. If they are quite pleased, they may call them Lamp, Butter, Pomegranate-flower, Sweetness, God Gave, the Prophet Gave, Davie Gave, Lady, Davie—a Hindu god. If they are unwelcome, they may be called Bitterness, Running Sore, etc.

When God gives a mother a dear little baby, she don't know how to take care of it. Without she is very rich she puts no clothes on it and lays it on a hard stool out in the hot sun and lets it fret and cry. If she is rich, the little boy baby will be dressed in clothes made just like its father's, and a little cap put on its head trimmed with gold. (Men in India do not dress like the men in America). If you were in India you would see the babies lying on hard stools in the hot sun, out on the sides of the streets, with no one to take care of them. They are very dirty, and the flies are all over them. Then they get sores on them, and these sores get filled with worms which bite and eat the poor little dears and give them very much pain. I have seen very little babies with sores all full of worms. Do you children remember hearing of some one in the Bible who was eaten of worms and died?

When children get sick in India their mothers don't know what to do for them. They put them in a room where there is no light or air, and put a pot of charcoal under their beds, which almost chokes them and fills the room with smoke, which makes sore eyes. They don't allow them any water to drink, and give them very little to eat. And then they do such awful things to cure them. Dear children, I saw a little girl of some three years, who had convulsions, burned with a red hot iron over that soft place on baby's head where you are told not to touch. They cruelly burned it clear to the bone. They did this because they thought an evil spirit had entered in through there, and that by burning they could kill it and make her well.

Now, children, it is to provide a bed in the Jhelum Hospital, that some of these children may be taken care of as you are, that we are asking you to do this. Don't you think that this would be a very sweet work for the children of America to do for the children of India? I do. Come, children, try hard this year. Talk about it, work and pray for it till the money is all provided.

Your loving friend,

MARIA WHITE.

THE NATIVE PEOPLE OF THE UNITED STATES.

MRS. JENANETTE C. ALTER. (See Frontispiece.)

The United Presbyterian Mission.

QUES. 1—What is the extent of our work among the Indians?

The Women's Board supports a mission on the Warm Springs Reservation.

2.—Give location and area of this reservation.

It is in Oregon, on the eastern slope of the Cascade mountains, and has an area of forty miles square.

3.—What of its physical condition?

It is mountainous, rocky, and subject to drought.

4.—How many Indians belong to this reservation?

Nearly one thousand, representing three distinct tribes, viz, the Warm Springs, Wasco and Piute.

5.—What is their condition?

They are exceedingly poor. They receive no annuity. Stock raising is limited. Farming is difficult and discouraging. Game has almost disappeared. A little is earned by freighting and furnishing wood for the Indian Department, but many of them are obliged to subsist for months almost entirely upon roots.

6.—What of their schools?

There have been two government boarding schools located at the agency and Simnasho respectively, but in 1893 the agency school was closed, owing in part to the impaired condition of the building, and in 1895 the Simnasho school was destroyed by fire. The erection of new government building at the agency is now in progress, where it is proposed to bring together all the chil-

dren of the reservation for instruction.

7.—What is the extent of their education?

Few of the older ones can read, write or speak the English language, but most of those under thirty-five years of age understand English and have some knowledge of the rudimentary branches. A number have been educated in non-reservation schools and have shown themselves capable of occupying positions of trust and honor.

8.—Has there ever been a mission school on this reservation?

No. Several years ago an effort was made by our church to open a school at the agency, but, owing to a change in the policy of the government in regard to contract schools, it was abandoned.

9.—Give some account of the early mission work among them?

Prior to their removal to the present location they were partly under the influence of the Methodists and Catholics, but to Captain John Smith belongs the honor of beginning mission work on the reservation. He was a ruling elder in the *United Presbyterian church*, and was appointed U. S. Indian Agent in 1866, which position he occupied until his death in 1884. After years of faithful Christian labor he was able to gather about him a nucleus of Christian Indians. On July 19, 1874 a committee from Oregon Presbytery organized them into a congregation. In his official report for that month the Captain makes the following statement:

"I am firmly persuaded that a beginning has been made that will prove to be by its numbers a notable, and by its moral effects a permanent monument of the faithfulness of the efforts that have been made to teach these Indians a pure christianity and the efficacy of that christianity in enlighteniug, refining and making prosperous even the most abject and degraded of the human race."

Rev. T. J. Wilson, who assisted in the organization of this church, frequently came a distance of thirty miles to preach to them. Mr. C. H. Walker and others in the government employ also rendered willing and efficient service. During this time three interpreters were frequently required for the audience that gathered from all parts of the reservation.

10.—Describe the mission stations.

The Agency church, composed chiefly of Wascos, is about eighty miles from The Dalles, the nearest railroad point. The church building was erected in 1891. There is also a parsonage in fair condition. About fifteen acres of land have been allotted to the use of the mission. There is a church membership of one hundred and twenty-six. Aside from the regular church services, the Sabbath school, prayer meetings and temperance meeting show a marked growth in numbers and interest.

SIMNASHO.

This mission is twenty miles north of the Agency and sixty miles from The Dalles. The buildings were erected in 1892, and are well built and commodious. An allotment of forty acres of land has been granted by the government. There is no organized congregation here, but there are thirteen communicants under the care of the Agency session. The church meetings and prayer meetings are generally well attended with manifest interest.

SICSEEQUE.

This point is ten miles south of the Agency, the home of about seventy Piutes and several Wasco families. A small chapel is being erected, and the work here will be in charge of the Agency missionary.

11.—Give names of missionaries.

Rev. R. M. Fee, from May 1878, to October 1879; Rev. R. W. McBride, from December 1884, to May 1890; at Simnasho, Rev. J. A. Speer from October 1891, to July 1896, at which date he was transferred to the Agency, Rev. J. A. Morrow taking the place at Simnasho the following month. Previous to the oppointment of Mr. Speer, this station was under the care of the Agency missionary. Miss Irene Hopple and Miss E. H. Black have, by appointment of the Board, served in the capacity of Bible readers.

Junior Missionary Societies.

In order to obtain a correct roll of all the Junior missionary societies in the church, your secretary has written to

every Junior secretary asking for the name, and, if possible, the membership of the Junior missionary societies in the presbytery which she represents.

The blanks compiled by these secretaries sent to me last April show that at that time we had two hundred and twenty-three societies, and from the reports that have been coming in since of new organizations we will have many more this year, and yet there is a large number of our congregations that have no Junior organization of any kind. One Junior secretary writes, "I will if possible have a Junior missionary society in every congregation in the presbytery". That has the right ring to it. Will not others make the same resolution?

It is only about three months until the annual report must be sent in. What have you, dear secretary, to show in your presbytery, for your year's work? If you have been careless or indifferent to the duties of your office, begin *now* to retrieve the past by doing all you can to secure new organizations and increase the efficiency of the old ones. If the world is to be evangelized in the present generation, we must do our part. Let that part be the educating and training of the children in mission work. A leaflet on how to organize and other suggestions will be sent on application, to you.

MRS. N. WYLIE STEVENSON,
Junior Secretary.

161 *Locust St., Allegheny, Pa.*

Suggestions for Junior Meetings in April.

Scripture lessons.—Jairus' Daughter. Mark, Chap. 5, 22–24 and 35–43.

Dr. Maria White's letter to the Juniors.

Discussion of the Junior bed in Jhelum Hospital.

Native People of the United States; first 10 questions.

Who are the Moutain Whites?

Reading.—"Christmas Tree in the Mountains."

Who are the mountain whites?

Their forefathers came from Scotland and the north of Ireland when all this country belonged to Great Britian. They were very loyal to the United States, but poor, and after the Revolutionary war they moved into the mountain region of West Virginia, North Carolina, Kentucky and Tennessee. They lived chiefly by hunting and farming. They are still patriotic, independent and poor, their houses being log cabins, often without windows. They were almost lost sight of for many years and had no schools, no churches, and knew little of the outside world. But now they are anxious to learn and have their children taught in Sabbath and day schools. The boys and girls themselves are so anxious to go to school that some of them walk two, three and four miles every day, many of them barefooted.

Junior Missionary Societies.

MRS. N. WYLIE STEVENSON, Secretary.

Statistical blanks for Junior missionary societies have been sent to the Presbyterial Junior secretaries, and where there is none to the recording secretary. These will soon be in the hands of the superintendents of congregational societies. We do urge the importance of the superintendents filling out these blanks *promptly* and returning them to the Junior secretary of her Presbyterial at the time specified. One superintendent, careless in this respect, can stop the whole machinery. We must all wait until her blank is returned. *Please be prompt*, and thereby save others a great deal of anxiety and undue haste at the last moment.

The contributions for the Junior bed are coming in very slowly. We have received only about $200, and must have $600 before the close of the year, April 15. Let us have a contribution from every Junior society in the church before that time.

Subscriptions for this paper are being received every week, but not in as large numbers as we would desire. Only 1,250 have been received, and we cannot proceed to publish the paper until we have at least 2,000. Don't wait to canvass your society, but just say we will take one for every member, and use your honorary membership money to pay for them.

Notice.

The U. P. Women's Association, in compliance with its charter, has but *one* treasurer, viz, Mrs. M. J. Steele, Avalon, Pa., to whom all money, intended for the use of Association or designated for any institution in its care, should be sent direct. And as each institution's account is kept separate, it will facilitate the transaction of the business of the Association very materially if contributors will kindly bear this in mind.

EDITORIAL.

Indianola.

The place chosen for the next annual convention of the Women's General Missionary Society is the little city of Indianola, the county seat of Warren County, Iowa. It is the terminus of two important railways; one, a branch of the Chicago, Burlington and Quincy; the other, a branch of the Chicago, Rock Island and Pacific.

Indianola is about 21 miles south of Des Moines, the State capital. The population is about 3,500. It has a public school system unsurpassed by any in the state. Simpson College, one of the largest and most successful institutions in the North-west, is located here. It is under the nurture of the Methodist Episcopal church. Missionaries graduated by it are found in Japan, China, India and other lands. Our educational advantages sometimes give our community the name of the Athens of Iowa, and it enjoys a reputation for its high moral standing. A strong temperance sentiment dominates; hence no open saloons to debase the moral influence of the place.

We have a public library, three banks, three weekly newspapers, a system of water-works, an electric light plant, a fire department, an opera house, and one of the best court houses in the State. There are seven churches, viz: Methodist Episcopal, Presbyterian, United Presbyterian, Baptist, Christian, Friends and African M. E.

The United Presbyterian church building is comparatively new, modern in style and convenient in all its appointments. It is heated by steam, seated by chairs and lighted through beautiful cathedral windows. Rev. Joseph Calhoun, D. D., was pastor of this congregation from August, 1873, to the close of December, 1896, when he closed his pastorate by resignation, after a faithful ministry of nearly 24 years. The missionary society consists of 36 members. The programs given in the Women's MAGAZINE are followed at our meetings, which are usually well attended. The monthly collections are sent every quarter to some one of the church boards. We also contribute annually fifty dollars toward Miss Cynthia E. Wilson's salary.

We are planning to give the W. G. M. Society a cordial welcome to our hearts and homes next May. THE WOMEN'S MISSIONARY SOCIETY,
Per Mrs. Belle L. Freeman.

The above notice calls up a vision of gliding rapidly over waving prairies, crossing "rivers that move in majesty," winding among gentle hills, dotted here and there by hamlets and cities, and continually enlivened by such abodes of tasteful comfort and thrift as only America can show; to be kindly received at the end of our journey by a place well known in the church for its Christian intelligence and prosperity; welcomed to a feast of Christian reason and flow of soul, enlargement of heart and quickening of mind as progress along the King's highway is happily noted, and fresh and aggressive plans for further advance are adopted.

Verily, we know that "The Master of Assemblies" will do his part; sure we are that the citizens of Indianola will do their part, and confident are we that the General Missionary Society will do its part. And so all laboring together, the walls of Zion shall be built up and the kingdom advanced—the kingdom, which though not of this world, shall one day embrace this whole round globe in its mighty citizenship.

"Pray for the peace of Jerusalem; they shall prosper that love Thee."

Important Notice.

All officers, delegates, members of the Women's Board and Magazine Committee, life members, missionaries and visitors, who expect to attend the next annual meeting of the Women's General Missionary Society, are requested to send names and addresses as soon as possible, that they may be assigned places of entertainment, and be sent notices of the same. Address, MRS. E. B. DOWELL, Indianola, Iowa.

The timely article of our esteemed correspondent, Mrs. Grace Gardiner, on Deaconess' Work will be read with interest by many in this land who are becoming more conversant and more interested in this important arm of the service. The work of the Prussian deaconesses is well known and highly indorsed by our missionaries in the Levant, and the work of Mildmay, London, speaks no less strongly.

The books of the Treasurer, Miss E. J. Sloan, close April 14th.

We are much indebted to Miss Frances J. Baker, of Morenci, Mich., for the life-like picture of Miss Mary Reed in our February number. Miss Baker is well-known as a worker in the cause of foreign missions and especially as the author of an excellent book, "The story of the Women's Foreign Missionary Society of the M. E. Church, 1869–1895. Hunt & Eaton, N. Y., or Curts & Jennings, Cincinnati, O.

Thank-offering Boxes.

The Junior Thank-offering boxes are ready, made especially for the use of all

organizations of Juniors, and the leaders are asked to order in time to start the boys and girls in gathering their offerings for the years 1897 and 1898. Orders should be sent to Mrs. Mary Clokey Porter, care J. J. Porter & Co. 824 Liberty st, Pittsburgh, Pa. Copies of the Thankoffering service used at Erie are now on sale, prices as follows: per single copy, 2c; per dozen, 15c; per hundred, 65c.

The war cloud in the Oriental sky is larger than a man's hand. The political heavens are black with clouds and the storm rushes louder and louder. The so-called great powers of Europe have stood by in masterly inactivity while Christians were ruthlessly cut down, and now Greece, the only independent country in Europe which knows by actual servitude how grievous is the Turkish yoke, steps forward and takes the hand of the island of Crete, which has a right to protection; Crete, the island from which Paul unwillingly sailed before his memorable shipwreck; Crete, the island which, rising high in the Mediterranean, has attracted the notice of many of our missionaries on the way from Naples to Alexandria. We trust that Greece will not backdown one inch from the position taken, and that the nation in whose veins tingles the fire of Leonidas and Miltiades will be one too many for the "barbarous Turk", and, should Europe continue to interfere, that a greater storm will clear the Piræus than swept the "Invincible Armada" from England. Ever since General Gordon, who, after valiant service in the Crimea, brilliant victories in China, and heroic defense of Khartum, fell a victim to Moslem fanaticism and horrid cruelty, mournful eyes all over Christendom have been turning to the hills whence cometh help, and for months and months the souls of Armenians under the altar have been crying, "Oh! Lord, how long" and sooner or later the day of the False Prophet will come. May God hasten it.

Our February number was closing when the intelligence came of the passing from earth of our revered and veteran missionary, Miss Martha J. McKown. To the well deserved tribute by Mrs. Reed in the News Budget we desire to add grateful testimony to her long and faithful service. She was able, in a remarkable manner, to accommodate herself to the conditions of life incident to the pioneer mission work in Upper Egypt. Her whole heart was in the work, and her interest did not abate when she was providentially led to return to the home land. She was "instant in season and out of season" in trying to increase interest in the great cause of missions, and she expressed to the writer the joy and strength which had come to her from contact with the many earnest workers in our societies. We sorrow most of all that we shall see her face no more, but as for herself, she is now in the Father's house; her eyes are opened and her ears unstopped. She beholds "the king in his beauty" and hears the music of heaven.

Echoes from the W. M. S. of Johnstown, Pa.

Another year, with its joys and sorrows, its lights and shadows has rolled around, bringing to some remembrance of neglected opportunities, and strife and ill will that might have been avoided; but others can look back with feelings of profound gratitude to God, that they have been kept in the "straight and narrow way," not always doing their best, it is true, and making many mistakes, but knowing the hand of their Father was stretched out to save.

How is it with our society? Can we look along the vista of the past year and congratulate ourselves that we have done the best we knew? Can we present to the Master even a single "sheaf" that we have gathered? If our work were finished on earth would we have the "Well done, good and faithful servant"? How many of us have *not* done what we could—have forgotten that even a cup of cold water given in the name of the Master would be remembered by Him.

But we have entered upon another year fraught with golden opportunities—a year that may be made bright with good deeds and kind words, and as we hear the Master say, "Go ye into all the world and preach the gospel," shall we not answer, "Here am I, Lord, use us as thou wilt"? And shall not our prayer

be "Thy kingdom come" until the whole world be conquered for Christ?

The work done by our society during the year that has passed shows some special features, a few of which I will mention. At almost every meeting the topics given in the MAGAZINE have been taken up and discussed, and I for one have been greatly benefited by them.

Another is the increase in our offerings. Notwithstanding the scarcity of money we have been enabled by the grace of God to continue our quota to Miss Corbett's support, to pay in part delegates' expenses to spring and autumn presbyterials, also something to literature fund, with some incidentals. Total collections during the year have amounted to more than $48.00. These offerings were wholly free-will, as we held no socials as formerly, to make the required amount. Our Thank-offering service was held at the home of one of our members, which was a most impressive meeting. The offering amounted to nearly $15.00. A barrel of good clothing and *new* goods was sent to Henderson N. C., in November. In March a new constitution was unanimously adopted.

A visiting committee was appointed to call on the sick, which proved both interesting and profitable. Two new members have been received into our society during the year. The Presbyterial society chose Mrs. S. J. Kyle delegate (principal) to the general convention at Erie, Pa.

We hope for a continuance of the many blessings we have received, and we pray God to forgive our transgressions for the sake of His dear Son. "Not unto us O Lord, not unto us, but unto Thy name do we give all the glory."

MRS. A. D. COCHRAN, Sec'y.

Programme for April.

THEME.—The Appalachian Americans, our newly discovered mountain neighbors.

Devotions.—Arranged by the leader.

First paper.—Who are the Appalachian Americans?

Second paper.—Their present needs and possible future.

"There are several great divisions of North America which have been marked off by the Creator—a rugged New England, a region tributary to the great lakes, a Mississippi valley, a gulf region, and a row of Southern Atlantic states.

"Now, between these five sections, and larger than any of them, except the Mississippi valley, lies a sixth grand division in the very heart of the eastern half of North America; a region which has been without a voice and with out a name, which Dr. Mayo has appropriately designated as Appalachian America. * * *

"The present condition of this people, almost without a parallel in the modern world, is one of striking isolation.

"Appalachian America has no navigable rivers, and no coast line. Such solitude has befallen no other settlement in the western world. The immigrant to Appalachian America unconsciously stepped outside of the great avenues of commerce and of thought.

"The result is that, while the world has been moving, the people of the mountains have been lingering in the old ways. In others regions pioneer life has been only a passing phase, an heroic epic quickly dispelled by the whistle of the locomotive; but in Appalachian America it has continued for generations.

"The early settlers in these hills brought a meager stock of ideas and domestic arts into the wilderness, and have had no opportunity which stimulates and transmits thought. * * *

"But the mountain people challenge more than an antiquarian interest. They have deserved well of their country for a loyalty which held two States in the Union, planted the Stars and Stripes on Lookout Mountain, and made the name of East Tennessee famous forever. And they have a part in our future. Here are 3,000,000 Americans, discovered at a time when America is in need of patriotism. Here is a new element for the South—not the so-called 'poor whites,' degraded by competition with slave labor—but independent landowners, the sturdy yeoman middle class, which may form the bone and sinew of a Nation. The question of the fit training of this robust population is one of the most unique aud important educational problems of our day."—Excerpts from an address by President Frost of Berea College.

References: Leaflet, Mrs. Van's Button Box; price 1 cent.

MRS. R. S. FINLEY.

REPORTS, Etc.

Report of Women's Board.

Two meetings were held during the month, the regular monthly meeting Feb. 2, and a special on Feb. 9. The usual opening devotional exercises were observed. The Foreign secretary reported several applications for the foreign field; had written twenty letters. Two missionaries wish to return to their former fields of labor. Their wishes may be granted in the near future.

Home secretary reported from Oakland, Spokane, Chicago, San Jose and Warm Springs. Miss McIntyre and Miss Brooks ceased work Feb. 1. Miss Curry is continued during 1897. Miss Barnes began work Jan. 17 at Moline, Ill.

JUNIOR WORK.—In order to secure as correct a list of societies as possible, the secretary was authorized to send with the blanks to Junior societies one of the congregational blanks, asking

that it be filled out to correspond with the one returned to the Junior secretary, and that it be forwarded to the Presbyterial Rec. Sec., or to the one who prepares the Presbyterial statistical report for the General Missionary Society. Secretaries are urged to attend to this matter promptly. 112 subscribers this month to the Junior paper, making 1181 to date. Thank-offering secretary was authorized to furnish Thank-offering boxes to Junior missionary societies.

Freedmen secretary reported from Blue Stone, 110, pupils; Norfolk, 142 pupils; 92 articles made, 128 yds. of material used; Chase City, 95 pupils. Mr. Oliver, the farmer in charge of our farm at Prairie, Ala., was appointed delegate to attend the conference at Tuskeegee, Ala., for the training of young colored men and women.

Treasurer receipts for January, $3484.20; disbursements, $4924.85. MRS. MARY W. PORTER, Sec'y.

Question Drawer.

[Address all communications for this department to Miss E. W. Pollock, 284 East 9th street, Erie Pa.,]

QUES.—What is the best method of interesting and instructing our women in parliamentary rules?

ANS.—The best way to become interested in any subject is to become thoroughly acquainted with it, and the only way to become acquainted with parliamentary rules is by study and practice.

It would be well for each missionary society to form a class for the study of parliamentary rules, and when advanced enough, have parliamentary drills, having the different members of the class called to the chair to preside during the drills. This will give each woman confidence in her own ability to preside over a meeting when called upon. We would suggest for use in such a class, the Rules of Order recommended by the Women's Board.

QUES.—What way would you think best to raise money for contingent expenses?

ANS.—This is a question that each society must in a measure answer for itself, for what would be the *best* way for one society might not be the best way for another; but we will give a few suggestions, leaving the reader to judge which would be the best for her society.

Some societies make a yearly assessment on their members for the contingent fund; others take up an offering at each meeting, which is voluntary on the part of the members. Some have a social meeting once a quarter, at which tea is served. At these meetings free will offerings are made, or each one present pays 10 cents into the contingent fund. Others have given a social evening to the whole congregation, placing boxes where they could receive their free-will offerings. This is a pleasant and profitable way of raising it. All these methods could be used in one society, for a pleasant variety adds to the interest.

QUES.—Is it fair to the Women's Board to send our money through the financial agent?

ANS.—No. To the Women's Board has been assigned, by the General Assembly, certain parts of the missionary work of the church. This work is to be supported by the money raised in the missionary societies. If this money is sent to the other Boards through the financial agent of the Presbytery, the work of the Women's Board will be crippled, not having money to carry it on, and the missionary work placed in their hands will be hindered.

Let every cent of money raised by the missionary societies for missionary purposes be sent to the Presbyterial treasurer, and by her to the treasurer of the Women's Board.

Treasurer's Report.

Receipts for the month of January, 1897.

Foreign.—6th Allegheny Y. L. M. S. for India, 35; Buena Vista Willing Workers, 5; Irwin, 10; Hookstown, 5; 1st Los Angeles, 20; Mansfield Pres. 25; Easton, Cal., 9; Mrs. M. E. Henderson, Salinas, Cal., 2.25; Chartiers, 15; Canonsburg, Greenside Ave., 20;

Foreign Specials.—Sewickley Fellowship Soc. for education of Egyptian boy, 5; 4th Allegheny Y L. A. S. for same, 5; 2nd Allegheny, for Bible reader, India, 90; North Bend Junior M. S., for pupil Sialkot, 25; Martin, Mich., Sabbath School class No. 4, for pupil Sialkot, 12; Cadiz, pupil Sialkot, 25.

Foreign Salaries.—Miss Hogg, W. M. S. 2nd Allegheny, 25; 3rd Allegheny, Y. L. M. Circle, 25; Miss C. E. Wilson, Keokuk Pres., 31; Dr. S. E. Johnson, Westmoreland Pres., 143.76; Miss Thompson, 1st Ohio Pres., 62.50; Miss Ella Gordon, Cedar Rapids Pres., 62.50; Miss Fulton, Southern Illinois Pres., 58 70; Miss Campbell, Monmouth Pres., 150; Miss Mary R. Martin, Mansfield Pres., 6.25; Steubenville Pres., 62.50; Miss Young, College Springs Pres., 52; Miss Fannie C. Martin, by O. Y. C. U. of Conemaugh Pres., 45; Miss McCahon, Chartiers Pres., 40; Miss Logan, Indiana Pres., 8; Miss Buchanan, Monongahela Pres., 50; Miss Cora B. Dickey, by 6th Pittsburgh W. M. Soc., 50; Miss Spencer by Morea, Princeton Pres., 10; Miss Sallie E. Dickey, Xenia Pres., 362.

Endowment of Beds in Jhelum Hospital India.—Winfield Junior M. S., 1; Bethel, Westmoreland Pres., Junior C. U., 10; Le Claire Prairie Junior M. Soc., 3.05; Blanchard Junior M. S., 5; Cochranton Mission Band, 3; North Buffalo, Junior Mission Band Willing Workers, 5; Jamestown Juniors, O., 4; In memory of Mrs. Martha Ellen Wilson by her daughters, Misses C. E. and Rosa G. Wilson, 41.

Medical Hospital India.—Sewickley, 25; Braddock, 1.

Home and Salaries.—Allegheny Duquesne Park Mission, 5; Sewickley, Fellowship, Soc., 5; 8th Allegheny, 10; Tarentum, 10; 3rd Allegheny for 5th ward mission, 45; 6th Allegheny Y. L. M. S., 35; 2nd Allegheny for Duquesne Mission, 25; Avalon, 5; Buena Vista Willing Workers, 6; Mt. Pleasant 12; Elizabeth 7; Logans Ferry, 20; Fairfield and Ligonier, 20; Dunbar, 8; Omaha Central, 17; North Bend, 10; 1st Ohio Pres., 55.80; Hookstown, 8; Santa Ana, 7.85; Elvira, 6; Stanwood, 7.75; Illinois Southern 6.30; 1st Monmouth 20; Mansfield Pres., 25; Avondale, 19,51; Bergholz, 2.50; Wellsville, 12; 1st East Liverpool, 12; Tarkio, 10; Easton, 9; San Jose, 12; 1st San Francisco, 5; Oakland Junior Soc., 10; 1st Washington, Pa., 10; Mt. Pleasant, 25; Chartiers, 28; Rushville, 6; York, 16; Roney's Point, 8; Jefferson, 10; 2nd Philadelphia, 15; Reynoldsburg, 11; Sewickley, 10; Etna, 5.

Freedmen's Salaries, etc.—Springdale, 5; 6th Allegheny Y. L. M. S., 5; Avalon, 36; 2nd Washington, Ia., Willing Workers, 3.25; Braddock, 10; Bethel Junior C. U., 5; Knoxville College Dressmaking Department, 12.55; Omaha South, 3.50; Hookstown, 8; 1st Los Angeles, 10; Elvira, 12; Martin, Mich., Infant and next class in Sabbath School for Little Boys' Home, 7.70; Southern Illinois, Pres., 5; Indianola Mission Band, 13.50; Indianola, 8; Carmel, 8; Spring Hill, 7; Unity, O., 7; 3rd Pittsburgh, McCrory Y. W. M. S., 10; Cedarville, 8; 2nd Xenia, 12; 3rd Xenia special, 10; Bellevue, 34; Sewickley special, 5; Emsworth Junior M. S., 5; 4th Allegheny Junior M. S., special, 10; 1st Pittsburgh Y. L. M. S., 25, also for Alabama farm, 8.

Little Girls' Home Tennessee.—2nd Allegheny, 30.

Church Extension and Parsonage.—Buena Vista, Willing Workers, 4; Braddock, 10; Boyden, Ia., third payment on Note three, 24; Clearfield, Ia., parsonage interest, 16; South Omaha, 3.50; 2nd Portland, Or., to complete third note, 52.89; Detroit

to finish first note, 116.50; 1st Ohio Pres., 4.50; Findley, O., on rent, 26; Elvira, 11; Oakland, Cal., 2; Rushville, 5; Columbus, Neil Ave., to complete third note, 178.20; 3rd Pittsburgh, McCrory, Y. W. M. S., 10; 1st Xenia, 12; 3rd Xenia, 10; 1st Allegheny L. H. M. S. special, 50.

Ministerial Relief.—1st Ohio Pres., 9.50; Wellsville, 12; Tingley, 5; 2nd Washington, Pa., 10; Ingram Junior M. S., 5.

Orphan's Home Allegheny.—Laurel Hill, 10.

Memorial Hospital Allegheny.—Deer Creek, 16.35.

Aged People's Home.—McKeesport, 16.

Pittsburg Syrian Mission.—Monongahela Pres., Soc., 60.

Training School Allegheny.—Mars, 5.

Special Work.—Monongahela Pres., to Rev. Ashenhurst, 5.

Contingent Fund.—Interest on investments, 108.25; from sale of Minutes of 1896 of W. G. M. Soc., 77.80. E. J. SLOAN, Treasurer.

Miss Jane Stewart.

A tribute of respect from the L. M. S. of Milroy, Indiana.

God removed from us Nov. 21st, 1896, Miss Jane Stewart. We as a society do bear testimony to her faithfulness and love.

Com.

Mrs. Jane Gibb.

The Ladies Missionary Society of Biggsville, Ills., United Presbyterian church record with sorrow this tribute to the memory of Mrs. Jane Gibb, whom her Heavenly Father has called home.

WHEREAS, The cares in her home were such as prevented her being with us at our regular meetings yet we miss her and are glad that her place in the roll is so ably filled with her sister's name.

Resolved, That we extend our sympathy to the loved ones bereft of a loving wife, mother, and sister, and pray that they may be comforted with the consolations which Christ alone can give.

Resolved, That a copy of these resolutions be sent to Women's Missionary MAGAZINE and recorded in the minutes of our society.

MRS. LIBBIE SLOAN,
MRS. G. H. COWDEN, } Com.

Mrs. Edgar MacDill.

A tribute of love by the ladies of the Park avenue church, Omaha, to the memory of Mrs. Lessie MacDill, wife of their pastor, Rev. Edgar MacDill.

Mrs. MacDill passed into rest Tuesday evening, Jan. 5th, after a long and painful illness. She had been with us but a short time, but during that time she won the love and admiration of all those whose privilege it was to meet her in her home, to which she was confined most of the time. Though a great sufferer, her patience and hopefulness will linger like a benediction with us.

We desire to express our deepest sympathy with her husband, who so tenderly cared for her during her long illness, and their two little sons in their sad loneliness. We commend them to the loving Father, whom she served, and with whom she is.

Committee.

Mrs. Rebecca M. Kirkpatrick Tate.

A tribute of affection from the Women's Missionary and Aid Society of the Seventh Avenue United Presbyterian Church, New York City, in memory of the wife of our pastor, Rev. J. Howard Tate, who was called home Febraury 3rd, 1897.

WHEREAS, God, in his mysterious providence, has seen fit to remove from our midst one of our members,

Resolved, That we humbly bow under the chastening of our heavenly Father, who is thus saying, "What I do thou knowest not now; but thou shalt know hereafter".

Resolved, That we as a society lay to heart the lesson taught, to live always in readiness for death, and that we be admonished by this bereavment to have our lamps trimmed and burning, so that when "The Bridegroom cometh", we may be ready to enter into the joys of a blissful eternity.

Resolved, That we do most earnestly pray that God, by his grace and infinite mercy, may sanctify this loss to us all.

Resolved, That we tender our prayerful sympathy to the sorrowing husband, infant daughter, and to all who were dear to her; and commend them to the loving ministry of the Comforter, and the tender care of the Good Shepherd in whom she trusted.

MRS. MCKINLEY,
MISS LINDSAY,
MISS HALE. } Com.

Mrs. Lillian S. Macintosh.

The women's missionary society of the United Presbyterian church of Wilmerding, Pa., wishing to testify to the Christian character of our dear sister and fellow worker in Christ, Mrs. Lillian S. Macintosh, who fell asleep in Jesus Jan. 3, 1897, record the following affectionate tribute to her memory, and bear testimony to her untiring effort in Christian work.

Her long illness was born with patience and cheerfulness, in humble dependence upon the will of God. While able she was always in her place in the church and missionary society, aiding by her presence and contributions all work undertaken by them. Always holding an official position, her judgment was sought, and the counsel given was always for the advancement of the cause. Her work on earth is ended, but the influence of her consistent life will long be felt by those with whom she was associated.

We tender the bereaved husband and little children, her parents, brother and sisters, our sincere sympathy, and commend them to Him who doeth all things well.

MRS. J. RANKIN,
MRS. C. C. DEVERS,
MRS. ALFRED BRADLEY. } Com.

Mrs. Mary Akin.

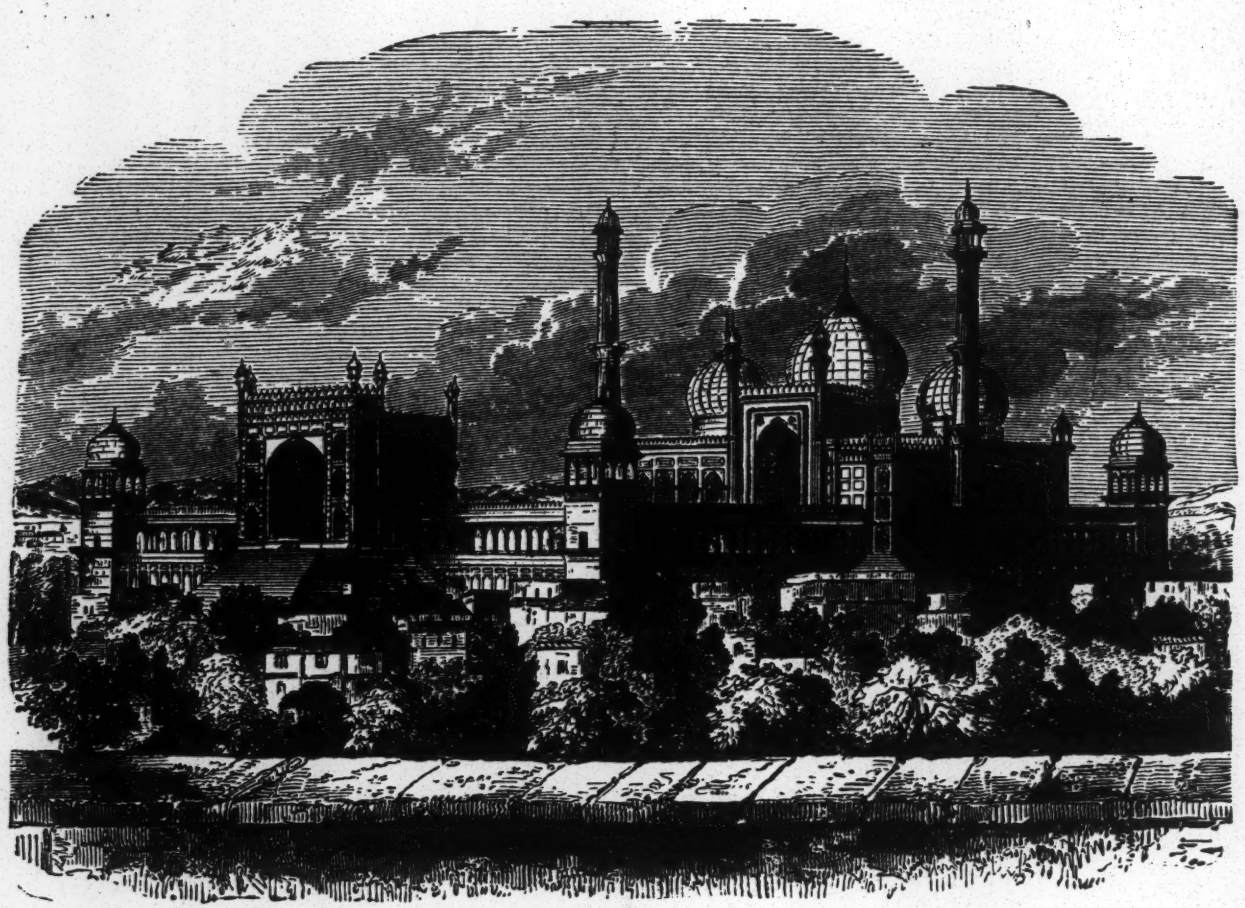
It hath pleased our Heavenly Father to again visit us in removing from our midst, on Jan. 21st, 1897, our sister, Mrs. Mary Akin, who was a woman of strong Christian character. She held the office of President of our Women's Missionary Society, and in this position was indefatigable in her labors. "She being dead, yet speaketh." "Be ye also ready." In recognition of God's infinite wisdom, we tender this tribute to her beloved memory:

Resolved, That we accept God's judgment submissively, knowing that our loss is her great gain. "What I do thou knowest not now, but thou shalt know hereafter."

Resolved, That we desire to acknowledge our sorrow as a church, as a society and as individual members, feeling that in her death we lose a faithful, willing and efficient worker, and a loving, sympathetic friend. When our summons comes may we be able to say like her, "I am not afraid."

Resolved, That we hereby express our sincere sympathy for those to whom she was nearest and dearest, for those whose privilege it was to call her mother; and we also commend them to Him who hath promised, "I will not leave you comfortless." "As the Father hath loved me, so have I loved you, continue ye in my love."

MRS. MARY JONES,
MRS. MARGARET SCOTT,
MRS. WM. J. LIVINGSTON. } Com.



GRAND MOSQUE AT DELHI, INDIA.